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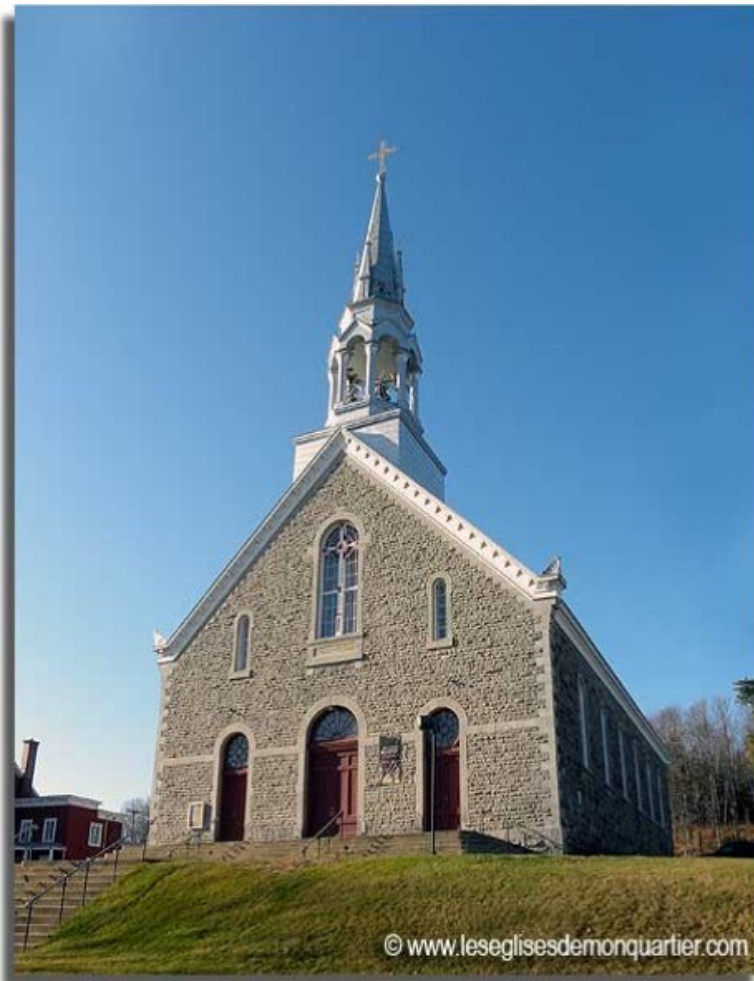


Photo Monique Bellemare

Saint-Jean-de-Matha, Lanaudière
Parish erected in 1855
Authorization by: www.leseglisesdemonquartier.com

Bulletin

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Church Saint-Jean-de-Matha (Lanaudière, Québec)

This parish was thus named in honour of Jean de Matha, founder of Order of the Most Holy Trinity, dedicated to ransoming captive Christians. The present church replaces a former wooden church.

The Saint-Jean-de-Matha church was built from 1884 to 1886. The stone building is comprised of a rectangular nave extended by a narrower chancel, ending with a flat chevet. The church is topped by a pitched roof. The façade has three portals with arched windows on top. A steeple decorates the front part of the top. A single storey rectangle-shaped stone sacristy was built in the extension of the chancel.

The church is erected far from the public paths on an uneven lot overlooking the core of the village. 130 feet long by 60 feet large, with walls 32 feet high, the church is topped by a vault 42 feet high and by a steeple that with its cross, reaches 140 feet high.

The peal of bells is comprised of three bells made at the Jones Co. from Troy Foundry and strikes up:

- F (1827 pounds) called Jean-Léon;
- G (1346 pounds) called Édouard-Charles;
- L (919 pounds) called Théophile-Joseph,

for a total of 4092 pounds in the steeple.

The organ is put in its actual place in 1905. It is one of the last ten Pépin organs still in use in Québec. This sober building welcomed the prayers of the famous strong man Louis Cyr and the baptism of the honourable Marcel Masse. It was built by François Archambault according to the drawings of Perreault and Mesnard. It is an important part of the architectural legacy of the province of Québec.

The decree allowing the construction of religious buildings stipulates that the presbytery has to be built with wood and bricks with an adjoining kitchen. In all likelihood, the drawings were made by the Montreal architects Maurice Perrault (1857-1909) and Albert Mesnard (1847-1909), responsible for designing the adjacent church. The contractor François Archambault is hired to take on the building job. The presbytery is erected in 1884. The parish priest Joseph Aubin (born in 1840) is the first to live in this building.



Saint-Jean-de-Matha, Lanaudière
Parish erected in 1855
Authorization by: www.leseglisesdemonquartier.com



Saint-Jean-de-Matha and the Archambault

The Archambault's families who came to set up house in Saint-Jean-de-Matha around 1830 were mostly native of L'Assomption and of Repentigny.

Fathers and mothers of those families were born about thirty years after the English conquest and about thirty years before the 1837 Patriot's rebellions. Therefore, they are stemming from a rather dark period of Quebec history. It is the period of major changes for the French Canadians while the English ruling class tries, by all means, to eliminate the French culture.

The development of Saint-Jean-de-Matha initially came from the forest. The region possesses an important resource of various species of hard wood and soft wood. Moreover, in those days, wood was conveyed by waterway, geographically, the region is very rich in this matter. In fact, a wide water basin, the lake Noir and two important streams, the Noire and L'Assomption, draw lumbering companies towards these regions.

There is a need for the labour of French Canadians, for they are known to be strong lumberjacks, outstanding raftmen and who are not afraid of working hard. It is around 1820 that our compatriots start to go up to the lumber sites and around 1830 that children of Amable Archambault and of Marie Rosalie Nathalie Marêt dit Desmarais, and those of François Archambault and of Marie Étienne Dupuys from L'Assomption, and those of Pierre Archambault and of Monique Emery dit Coderre as well as those of François Xavier Archambault and of Catherine Mercier dit Lajoie from Repentigny came to set up house in Saint-Jean-de-Matha which became parish in 1855, then being detached from Saint-Félix-de-Valois, a little South of.

Numerous are the reasons why these Archambault went far out of the important centres of that time, L'Assomption and Repentigny, two strategic locations for the patriots. The political climate surely played a role in this migration. The 1837 rebellion is fomenting and the English army's repressions are in progress. Another reason for this migration could have been the discovery of the magnificent valley of the Seigneurie de Ramesay by the workers at the lumber camp. Important brooks which are draining the region, superb small valleys, some bare parcels of land, everything converges to the settlement of pioneers. This country has now become a meeting place for numerous tourists; when they come for outdoor activities, the resident population has more than doubled.

Several Archambault, men and women established their roots in Saint-Jean-de-Matha. In this bulletin you will find two family trees representing the family of Amable and of Marie Rosalie Marêt dit Desmarais and the one of the family of their son, Médard who is at the origin of the Maltoise line descending from Jacques Archambault married to Yvonique Champagne in Saint-Jean-de-Matha in 1953. Jacques and Yvonique acted as our guides for the planning of our general meeting. By this text, we wish to thank them for their warm welcome, their generous availability and their active participation for the visit of sites and for the necessary steps to do so.

Thank you, Jacques and Yvonique, we are pleased to count you among our members of the Association, and we wish that many Archambault's maltois descendants will follow your example, and then, will join our Association either they share or not the same patronymic to continue to make know, high and loud, family events from descendants of our ancestor Jacques Archambault.



*Family tree
of
Amable Archambault*

Jacques France around the year 1629 Françoise Tourault

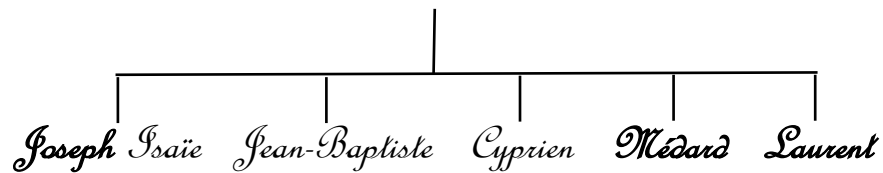
Laurent Notre-Dame, Montréal 01/07/1660 Catherine Marchand

Jean Notre-Dame, Montréal 06/04/1708 Cécile Lefebvre

Laurent Pointe-aux-Trembles 10/29/1731 Marguerite Brouillet

Laurent Lachenaie 01/29/1753 Marguerite Muloin

Amable L'Assomption 05/26/1800 Marie Rosalie Kathalie Marêt Desmarais



Trees of **Joseph Isaïe**, **Médard** and **Laurent** in the next pages.

*Family tree
of
Jacques Archambault*

Jacques France around 1629 Françoise Tourault

Laurent Notre-Dame, Montréal 01/07/1660 Catherine Marchand

Jean Notre-Dame, Montréal 06/04/1708 Cécile Lefebvre

Laurent Pointe-aux-Trembles 10/29/1731 Marguerite Brouillet

Laurent Lachenaie 01/29/1753 Marguerite Muloin

Amable L'Assomption 05/26/1800 Marie Rosalie Nathalie Marêt Desmarais

Médard Rawdon 11/15/1842 Marcelline Berger dit Rougeau

Euclide Saint-Ambroise-de-Kildare 04/06/1880 Sara Geoffroy

Joseph Saint-Alphonse-Rodriguez 07/04/1922 Adda Robichaud

Jacques Saint-Jean-de-Matha 07/11/1953 Yvonnique Champagne

Louis Cyr and the Archambault from Saint-Jean-de-Matha

Noé Cyr, known as Louis Cyr, was born on October 10, 1863 at Saint-Cyprien-de-Napierville. On the occasion of his numerous performance tours, “The Canadian Samson”, as he was nicknamed at that time, was astonishing crowds by his many spectacular demonstrations of strength. If The Canadian Samson became part of our legends, it is because of a young and pretty Mathaloise, Mélina Comtois, who fell in love with the colossus. Soon after their marriage, celebrated at Saint-Jean-de-Matha in 1882, the couple established themselves on the farm of Évariste Comtois, Mélina’s father. This farm, located at the corner of the country roads Saint-Pierre and Rivière-Blanche, was destroyed by fire in 1979. As all farmers of those days, Louis Cyr was employed as a woodcutter during the winter months; and his feats of skill in lumber camps will still exist for a long time as legendary stories. His prodigious strength brought him into an international athletic career.



Louis Cyr died on November 10, in 1912. The funeral ceremonies were held in Montréal, contrary to his last will. Louis Cyr had wished that the funeral be held in Saint-Jean-de-Matha, his wife’s birthplace. Temporarily, his body was kept in a charnel-house at Notre-Dame-des-Neiges Cemetery, Montréal before being transferred to Saint-Jean-de-Matha, where he was buried.

<http://www.municipalitestjeandematha.com/louiscyr.html>

His brother Pierre Cyr, married at Saint-Hugues on April 29, 1889 Adéline Bélanger, daughter of Joseph and of Adéline Archambault, daughter of Pierre Archambault and of Edesse Lessard, married at Saint-Antoine-sur-Richelieu on August 29, 1837. Pierre Cyr was close to his brother Louis; often he went touring with him and took part in boxing fights.

In 2011-2012, grade 4 students from Bernèche School, in Saint-Jean-de-Matha, produced a set of audio tapes recounting the facts of Louis-Cyr’s life.

This project entitled *Des Balados and a web-game for the Maison Louis-Cyr* won the first place in the 2nd Cycle Primary’s category, at the Quebecer Enterpriseship 2012 Contest for the Lanaudière Region.

Félix Archambault, son of Yves and Johanne Lavallée, was one of the students involved in the production of this set of audio tapes.

Thanks to M. Nicole D. Archambault from authorization : photo Louis Cyr.

Louis-Cyr House opened in 1995



Located in the heart of the village Saint-Jean-de-Matha, this House immerses you in the world of the strongest man of any time. So far, no one has equalled him in strength. This House is the only one protecting Louis Cyr's memory. Many artefacts, having belonging to the famous character, can be found, such as photos from that time, his essential Fortissimus belt and his sets of dumbbells. Next to the museum is the church which was built by François Archambault in 1884-1885. Louis Cyr's daughter, Émiliane, married Zénon Maxime Aumont in this church in 1906.

The church is situated near the Louis-Cyr's House and close to Archambault Street. In Saint-Jean-de-Matha, the Archambault Street is named after Euclide Archambault, married to Sara Geoffroy, who used to own the land at this exact location.

This street was running on their land when the official cadastral survey was created in 1885 for the Municipality of Saint-Jean-de-Matha.

In the movie on Louis-Cyr, Olivier Archambault-Bouffard, is acting as the strong man at arm wrestling.



Thanks to M. Nicole D. Archambault from authorization : photo Louis-Cyr House .

*Augustin "Gus" Dugas from Saint-Jean-de-Matha
first Canadian to play in the baseball major league*



Augustin Dugas, son of Marie Louise Archambault and Azarie Dugas, was born in Saint-Jean-de-Matha (Lanaudière, Québec), on March 24, 1907. His mother, Marie Louise, daughter of Urgel Archambault and Philomène Tellier dit Lafortune, was born in that same town on June 13, 1867 and got married in Saint-Jean-de-Matha, on October 19, 1891, to Azarie Dugas, milk and maple syrup producer, born in the same town, on January 4, 1868.



Marie Louise Archambault



Azarie Dugas

Around 1909, the Dugas-Archambault Family moved to Connecticut to find work in textile manufactures. They lived at 29, Providence Street, in Taftville, Connecticut. The eldest son found a job at the Ponemah Mill Factory, the biggest employer in the region.



Augustin "Gus" Dugas was the first Canadian to play in the American baseball major league. He played for four seasons for Pittsburg and Philadelphia in the National League, and then for Washington, in the American League. He maintained a career batting average of .206, hit three home runs and made 23 points in 218 batting actions. His days as a professional career ended in 1943. He had the honour in 1977 to pitch the first ball at the big opening of the Olympic Stadium of Montréal, the new home of the Expos. Gus Dugas also played for the Royaux de Montréal, a training school for the Brooklyn Dodgers.

<http://www.nosorigines.qc.ca/GenealogieQuebec.aspx?pid=1158274&lng=fr&partID=1158273>



*Family tree
of
Marie Louise Archambault*

Jacques France around 1629 Françoise Tourault

Laurent Notre-Dame, Montréal 01/07/1660 Catherine Marchand

Jean Notre-Dame, Montréal 06/04/1708 Cécile Lefebvre

Laurent Pointe-aux-Trembles 10/29/1731 Marguerite Brouillet

Laurent Lachenaie 01/29/1753 Marguerite Muloin

Amable L'Assomption 05/26/1800 Marie Rosalie Nathalie Marêt Desmarais

Laurent Savaltrie 11/17/1829 Victoire Turgeon

Urgel L'Assomption 01/10/1865 Philomène Tellier dit Lafortune

Marie Louise Saint-Jean-de-Matha 10/19/1891 Azarie Dugas

Augustin Dugas

Archambaults in Saint-Jean-de-Matha

What is the origin of this place name? This is not the result of a lucky chance. In fact, separated from the neighboring town of Saint-Félix-de-Valois, the new parish of Saint-Jean-de-Matha is named for a religious man, Jean de Matha, who was close friend of another religious man, Félix de Valois.

Jean de Matha (around 1160-1213) is considered with Félix de Valois, the co-founder of the Order of the Most Holy Trinity (1198), dedicated to ransoming captive Christians from the Moslems. On account of Jean de Matha, he founded many monasteries in Europe: Arles (1200), Catalogne (1201), Castille (1206), Italy (1209).



The village of Saint-Jean-de-Matha, about thirty miles North of Joliette, is located in a natural setting of a great beauty, surrounded by millions of small hills, where two lengthy rivers are running: the Noire River and the L'Assomption River, not to mention the view of a rocky hill of 295 feet high called the "Pain de sucre", up North, near the Noir Lake.

This is in Saint-Jean-de-Matha that the monks of the Oka Abbey, (Trappist Cistercian Monastery located in Oka, Québec), have chosen to build their new monastery. Located in the middle of nature, near the road "la Montagne-

Coupée", this new surrounding is offering them a favourable environment for prayer and meditation. This Monastery is a contemporary architectural jewel. Moreover, the monks continue the tradition of selling to the public their marvellous products, among which cheeses are not the least famous. This place, that the monks named "Val-Notre-Dame", is worth a visit.

As in most of the Québec villages, the parish-church remains the central point of interest of the built heritage of Saint-Jean-de-Matha. This is François Archambault who, in 1885 and 1886, built it according to the plans and specifications from Montrealer architects Perreault and Ménard. Carpenter, sculptor, contractor and master-builder for churches, from L'Assomption, François Archambault built the parish-church, the presbytery and the sacristy. The interior design was also included in his contract.

From a photo dated prior to the 1960s, this interior design was real beautiful. Unfortunately, as in many rural parishes, the parish priests misinterpreted the Vatican II decree's recommendations, in which the aim was to create parishioners' closeness to the Church. They distorted the inside of the churches by getting rid of a large part of the liturgical furniture: pulpit, altars, communion table, confessionals, often, even the organ, having been replaced by a dull electronic instrument; Saint-Jean-de-Matha did not escape such destruction! ...

The first settlers who arrived in Saint-Jean-de-Matha as soon as 1836 came from overpopulated parishes, namely: Sainte-Élisabeth, Saint-Paul, and Saint-Thomas. At that time, the territory was a deep woody country with spruces, pine-trees, larches and cedars. Later, in the years 1850 and 1860, many families came to lend a hand to men on the site; they were working to clear the woods, thus creating agriculture land.

→

Among those families, there is an Archambault lineage who established their roots in this “mathalois” territory. It is the case of Joseph Archambault and his wife Denise Magnan. The couple came around 1862 from L’Assomption with their eleven children. A twelfth child was born in Saint-Jean-de-Matha in 1863. After selling his farm land located on the side of L’Achigan River and the nice stone house inherited from his parents, he gave away part of his farming equipment to his brother-in-law, François-Xavier Magnan. Then, Joseph left with his family, carrying along what was left of his belongings, all piled up in a cart, drawn by a horse, for a long journey towards unknown regions. It is easy to figure out the state of the roads in the middle of the XIXth century; particularly those in this colonization country, North of Joliette. He established himself on a farm land on the side of the Noire River.

A few years earlier, in 1858, Pascal Geoffroy had arrived from Sainte-Mélanie d’Ailleboust to live in Saint-Jean-de-Matha. His family was composed of seven sons to whom he wanted to give farm land. It happened that the two families, Archambault and Geoffroy, had close ties: Joseph’s three daughters being married to three of Pascal’s sons.

They are Arzéline married to Louis in 1862, Obéline, to Pascal (Junior) in 1863 and Théotiste, to Léon in 1867. It is worthy to note that the female first names, in those days, were Victorian influenced. I am convinced that many descendants from Joseph Archambault and Pascal Geoffroy can be found within the regional population of Joliette.

Since more than 115 years, up in the hill of Saint-Jean-de-Matha’s cemetery, on the right, next to the chapel holding the local families’ niches, we can read on a plain stele:



*ICI REPOSE
 JOSEPH ARCHAMBAULT
 décédé le 7 avril
 1900
 âgé de 92 ans
 ∞
 son épouse
 DENISE MAGNAN
 décédée le 18 octobre
 1891
 âgée de 74 ans*

Jacques Archambault, descendant of Joseph,
 Co-founder of Les Archambault d’Amérique (1983),
 Saint-Jean-de-Matha, 2015



Family tree
of
Joseph Isaïe Archambault

Jacques France around the year 1629 Françoise Tourault

Laurent Notre-Dame, Montréal 01/07/1660 Catherine Marchand

Jean Notre-Dame, Montréal 06/04/1708 Cécile Lefebvre

Laurent Pointe-aux-Trembles 10/29/1731 Marguerite Brouillet

Laurent Lachenaie 01/29/1753 Marguerite Muloin

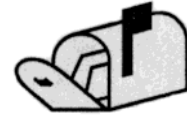
Amable L'Assomption 05/26/1800 Marie Rosalie Nathalie Marêt Desmarais

Joseph Isaïe L'Assomption 10/05/1841 Denise Magnan



Marie Rosalie (Cezéline) Marie Sophie Obéline Marie Marguerite Théotiste

 *A member writes us...*



Les vœux de l'abbé Jacques Archambault :

Meilleurs vœux de Bonne et Heureuse Année 2015. Santé à l'Association et à ses membres. Bonheur !

Bénédiction du Seigneur !

Jacques Archambault prêtre.


ERRATUM

In our n° 97, on page 10, an error skipped. Parents of Maurice were Léopold and Alice Perreault.

Albertine Laramée was his grandmother.

Thanks to Denis, Maurice's brother from "la Galerie Archambault" for having advise us.





M^e Denise Archambault

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Montréal (Québec) H2B 1J5
Téléphone (514) 722-0084
Télécopieur (514) 722-1093

Important notice to all members

Dear members,

From now on, we will no longer issue membership cards in order to reduce expenses and minimize the use of paper. The receipt of your check will attest to your renewal.

The board.

Welcome to new members

Martin Archambault

Sainte-Julie, Québec

Éric Archambault

Ottawa, Ontario

Claire Beaumont

Gatineau, Québec

Chenoa Keating

Wisconsin



Wanted

We seek a person, preferably a member, who would be qualified to do the layout of our newsletter. This person should be familiar with the Word application and Publisher or another editor program. Compensation is to be discussed.

Please contact Richard at richardar1@hotmail.com

Editorial Note: The following text was published in the magazine Historia #540, in December 1991. We extend our thanks to Mister Pierre Baron, Director of the Editorial staff, for their gracious authorization for reproduction.

THE NAME KEY

BY MARIANNE MULON

The name Archambault sounds so familiar; one would expect to find it everywhere. It is not the case. Archambault is not on the list which we have available nowadays, of the one thousand family patronymics more frequent in France, and its present distribution on the territory of the country is much more restricted than one would think. Archambault, or Archambaud, is mostly found in Touraine and in Poitou. Around this zone (except in the Paris region which is a melting pot where surnames from everywhere are assembled), the Archambaults appear east of the capital: in Allier, in Nièvre, in Yonne, in Loiret; in the North, on the ocean shore: Loire-Atlantique, and in the Morbihan region of Brittany. On the Southern part of the country, the name appears on the south of the Garonne, in the Bordelais and in the Périgord regions. Elsewhere in France, it is sporadic at best, or absent.

The most current graphic form is *Archambault*, with 901 bearers of the name in the electronic Télécom directory ("geopatronymic" system, searchable notably in the Pompidou Centre in Paris). The suffix *-ault* is characteristic of the Loire, and it is precisely along the river, from l'Allier and La Nièvre up to Touraine, that the *Archambault* meet. They are also present in Poitou, but competing with *Archambaud*, and it seems that the Atlantic shore favours the *aud* form, and 331 people bear this name according to the same directory. There are 205 bearers of the *Archambeau* name, more present in Loire-Atlantique. The vocalic variant *Archaimbault* (75 bearers), *Archimbault* (38 bearers), *Archimbeau* (27 bearers), is scarcely found in the Western part of the country.

The *Archimbaud* form is quite important as it counts 412 bearers, and constitutes a zone in itself, represented mostly by the departments of Puy-de-Dôme and of the Loire. Of course, the patronymic went under numerous spelling changes: *Archambaut* can be found as well as *Archimbaut*; *Archambaux*, *Archanbau*, *Archambeault*, and even *Archambot*; but being so rare, there are doomed to disappear.

Where does this patronymic come from, under its different forms? It's an old baptism name, from Germanic origin. It is part of the innumerable two-element composites, that we know so well (see *Historia*, column "La clef des noms" (The Name Key), *passim*), typical composites of the Germanic onomastics, and more generally, Indo-European one. In our case, these elements are words of Old High German: *erchan* meaning "true, sincere, excellent" and *bald* meaning "proud, daring". Impossible to be more laudatory! Nevertheless, this beautiful name of *Ercambald* does not seem to have been very successful over the ages, nor in France (as we have seen, it is relatively inexistent nowadays) or anywhere else.

In Catalonia, the name *Ercanbaldus* (812), *Archinballus* (1028) in documents written in Latin, got transformed into *Arguimbau*, *Arquimbau*, *Argimbau*, *Argumbau* and even *Alimbau*, *Artimbau*; patronymic forms too varied to be really frequent, one would argue. In Italy, *Ercambald* became *Arcimboldo*, name most extraordinarily embodied by the fantastic painter Giuseppe Arcimboldi or Arcimboldo, who lived in Milan in the Sixteenth Century. Note that 300 years later (1937), it is in Milan that his French homonym Maurice Archambaud, racing cyclist became famous too when he broke the world record of his time. But the Arcimboldi name, at least the bearers whose talents have a historical significance are, in the Sixteenth Century assembled in Parma and in Milan and have not gone down to posterity as the name is not present in the Italian telephone directory. If bearers of the name Arcimboldi still exist, they are not numerous. It is in Germany, because *Ercambald* is a Germanic name, that we would expect to find a crop of patronymics stemming from this name. Alas! It does not seem to be the case despite the fact that medieval documents do mention a great many number of *Erchambald*, *Erchanbold*, *Erchinpold*, etc. Or maybe, I was not able to detect these patronymics, and maybe a reader speaking German will refute my findings.

From *Ercambald*, the English language made *Archbald*, *Archbell*, *Archbold* well represented in the London telephone directory, and also *Archibould* and mostly *Archibals*, the most frequent one. That being said, we do find *Archambault* in England, but it is not easy to distinguish from the patronymics in direct line from the original form *Ercambald* (attested by an English document dating back to 1086) from those imported from France since the Eleventh Century.

Let us go back to France. Where were the first Archambaults established? They were some in the Poitou at the end of the Eighth Century: one *Arcambaldus* is mentioned in 780 in the charters of Saint-Hilaire de Poitiers. In 992, one named *Archimbaudus* owns salterns in Aunis, which confirms a permanence of the name in the region up until now. Carolingian sources indicate bearers of the names *Arcambaldus*, *Archimbalduis*, etc. in Poitou, but also in Touraine, in Limousin, in Languedoc and, nearer of the etymological form, there are *Ercambald* and *Erkenbald* to be found in the East and in the North of the French territory. One famous document from the Ninth Century, written in Latin and usually entitled *Polyptyque d'Irminon*, lists the belongings of the Parisian Abbey of Saint-Germain-des-Prés. The name Archambaud is found amongst the tenants of the Abbey; one *Ercambaldus* is the son of a settler in Chaudon (Eure-et-Loir); one *Ercamboldus* is a settler in Jouy-en-Josas (Yvelines), and one of his daughters is called *Ercamberta*. It illustrates the system in place at the time, in that it incorporates at least one element of the parents' name in the name of the children, thus marking the filiation. The system is even more obvious in the case of a woman from Villemeux (Eure-et-Loir), *Ercambalda*, who has two sons: *Ercambertus* and *Arcamboldus*.

The name seems slowly to take on the form *Arc-*, instead of *Erc-*; and that confirms the fact that nowadays there are no French patronymic *Erchambault* or *Herchambault*. During the Tenth Century, one Archambaud is archbishop in Sens; he is the son of Robert, count of Troyes and Meaux and of Aélis, daughter of the duke of Bourgogne. Nevertheless, in these lines, the name Archambaud is unusual; but an unverifiable tradition tells us that Archambaud had, among his ancestors, a named *Erchebal* rather legendary. If he did exist, this *Erchebal* was the homonym of the archbishop Archambaud.

We have, later, in the Tenth Century, one Archambaud archbishop of Tours. He belongs to the family of the lords of Sully, near Orléans, and that is located in the actual *zone* of the Archambault. At the same time, the viscounts of Turenne, in the Limousin Region, begin to bear the name "Archambaud". The first one is nicknamed *Jambe-pourrie* "Rotten Leg", after a serious injury during a battle.

It is later, from the Thirteenth Century on, that the counts of Périgord begin to be also hereditarily called Archambaud. The most famous of these noble families to have adopted – from father to son, and surely spread – the name of Archambaud is the one of the Bourbons lords. "Bourbon" is nowadays Bourbon-l'Archambault (Allier). It is likely that the later notoriety of the name "Bourbon" overshadowed the surname "Archambault" in that region because this name is not very present in the Department.

When all is said and done, it is as if the Archambaults were little by little confined to the geographic zone where they are today. The medieval documents show that they are well established in Touraine and in the Western region. In the North and in the East, the texts remain silent. Only the city of Paris, already centralizing by nature, reports in its tax rolls, at the end of the Thirteenth Century, one *Erchambault*, one *Colete l'Erchambaude* and one *Edeline l'Aschambaude*. In the South of France there are no attestations and nevertheless, later in the Fifteenth Century, are listed – amongst the protestant refugees in Geneva – *Estienne and Jean Archambaud*, from *Montélimar* (Drôme), and again in the Eighteenth Century *Antoine and Pierre Archimbaud*, from *Montmaur* (Drôme): we are not very far from the zone where originate nowadays topographically the Archambaults/Archimbauds. They travel up to the ocean shore. It is the point of departure, Dompierre-sur-Mer (Charente-Maritime), when in 1645 Jacques Archambault and his wife Françoise Toureault left France for New France (nowadays Canada) where, fortunately for the Archambault name, they were at the origin of an imposing line.



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LES ARCHAMBAULT D'AMÉRIQUE

Established in Canada since the seventeenth century, the Archambault are some twenty thousand. Many of them came together in associations and some have made a pilgrimage to the sources in France. Camille Archambault, a member of the Order of Canada, President of the Association "Les Archambault d'Amérique" tells the saga of this great family. Marianne Mulon, honorary chief curator of the National Archives, focused on the origin of the name.

The immigration of Jacques Archambault in Nouvelle-France is a rare case and perhaps unique because it landed at Québec with his family: his wife Françoise Tourault, a native of Saint-Philibert of Pont Charault, Poitou, and their seven children and, having left his house, his farm and wine trade. Being well off, why has he left France? It is possible that the religious wars between Catholics and Huguenots, which prevailed in the region of La Rochelle at this time, had caused this departure.

At his death at 84, Jacques had 52 grandchildren and 12 great grandchildren. Today in North America, their descendants, about 20 000 Archambaults, are from Québec. Although the majority resides in the Montréal area, there are Archambaults elsewhere in Canada and in New England, home of three million five hundred thousand Franco-Québécois immigrated to the United States at the beginning of the twentieth century.

After arriving in Québec, Jacques Archambault came to Ville-Marie (now Montréal). His name is mentioned several times in the history of the new colony in Canada. He distinguished himself in several feats. Paul Chomedey de Maisonneuve, founder of Ville-Marie, put him in charge of the defense of the redoubt of l'Enfant-Jésus, which protects the settlers in their work from the Iroquois. This redoubt has been entrusted to Jacques, writes historian Faillon, because he was known for his courage and value. His son Denis was killed at the third charge of his cannon that exploded, on July 26, 1651, resulting in his death and that of fifteen Iroquois who were besieging. In 1672, Jacques Archambault is one the important persons electing a trustee under the chairmanship of Judge D'Ailleboust.

At the request of Maisonneuve, Jacques Archambault built the first well in Montréal in the Fort Ville-Marie. This may seem commonplace especially if we know that the fort was near the Saint-Lawrence River and the Saint-Pierre River, but the founder of Montréal would not endanger the lives of his men and send them to draw water on the outside knowing they were then in Iroquois arrow range. In addition, these same Indians were throwing firebrands on wooden buildings. It was therefore necessary, in case of need, to quickly extinguish fires. In memory, the city of Montréal has rebuilt a replica of the well on the old port site.

Jacques will not be ashamed of her offspring because some of his descendants bore the name of the family on the episcopal throne, the judicial bench, the Houses of Québec and Ottawa, and even to London; others were the founders of parish, religious community, of the École Polytechnique de Montréal and the first mutual insurance company. Also among the descendants of Jacques, some became notaries, painters, renowned sculptors, etc. The Archambaults therefore contributed in large part to the Québec and Canadian prosperity.

The genealogy in Canada

In Canada, as in many other countries, more and more people are interested in genealogy and invade the archives in search of their roots. In Québec, in particular, find his ancestor became a social concern. The many Family Associations established are a striking example. It seems important to recognize and to know better those who came before us. For us, Archambaults, we are fully aware of belonging to this great and beautiful family that is illustrated in all areas of Canadian Society: religious, political, artistic or commercial.

Twice in 1983 and 1988, group trips were organized in Dompierre-sur-Mer by Les Archambault d'Amérique. Forty of them went there three years ago (1990) to commemorate the tercentenary of the death of Jacques Archambault. On this occasion, a plaque was installed on his native house and the street connecting his house to the church was renamed "Jacques Archambault."

In August 5, 1990, we celebrated in Canada the twinning of Dompierre-sur-Mer, France and Saint-Antoine-sur-Richelieu in Québec. They established a Protocol Friendship among men who reach out over the ocean.

C. Archambault



August 1990, a few Archambault d'Amérique visiting their cousins of Dompierre in front of the plate inaugurated on the occasion of the 300th anniversary of their ancestor. With them, stand the consul of France in Montréal.

Photo of Michel Grimault.



Gilles Archambault

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